

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

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THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.

A popular and interesting pamphlet of 142 pages has just been published in Boston, entitled "Letters of an English Traveler to his friend in England, on the 'Revivals of Religion' in America." The writer very happily describes the character and design of those excitements and exposes faithfully the art and management practised in order to get them up. Believing that such a work is greatly needed, and that it cannot but do much good in society, we hope it may have an extensive circulation.

We take the liberty to extract, this week the two first letters, which are upon the "general character of Revivals," and on the "causes of Revivals." We may hereafter as opportunity shall allow, make some further extracts from the work.

LETTER I.

On the general character of Revivals.
—, May 16th, 1827.

MY DEAR FRIEND,

You are curious to know something about the religion of this country; a religion without an establishment; a religion left to itself—without a priesthood, I had almost said; for every body preaches here who will; nay, those who exhort and pray publicly among the laity, far outnumber those who are considered as regularly ordained. Well, in truth, if you have curiosity, prepare to have it satisfied, for I shall violate the old rhetorical rule, and plainly tell you that I am going to be interesting.

The most remarkable thing, about the people of this country, is their religion: at least, in New-England, from whence, as my date tells you, I write. Sects and creeds, doctrines and disquisitions, preachers and people, sermons and societies, plans and projects, excitements and conversions, you may hear talked of wherever you go—in stage-coaches and steamboats, in shops and bar-rooms, nay, in ball-rooms and parties of pleasure, and in short, every where. But this religion is as remarkable in its character as it is in its colloquial exhibition; and the most extraordinary thing in its character, undoubtedly is, the system of *revivals* of religion as they are called. For these are brought into a system and plan, as much as the religion itself—a system of operations as much as its theology is into a system of speculations.

But I see that I must task myself to give you some general notion of these things in the outset, for you have no idea, not even a generic one, of what Revivals of Religion are.

Once, in two, three or five years, then, it is common for a township, a village, or some portion (i. e. some congregation or congregations) of a city, to be thrown into a great excitement about religion. The intervals are comparatively, and I am afraid, from what I can learn, actually seasons of great religious indifference. This seems in fact to be considered as a matter of course. It is often in conversat on assumed as a fact, and stated as an apology. "We have had a great Revival here," many both of the clergy and the laity have said to me in answer to an inquiry into the state of religion among them—"we have had a great Revival here, and there is always a season of coldness afterwards."

This is stated indeed with rather a mournful and self-accusing air, but still as a matter of course, and those who offer the apology seem to be glad that the case is no worse with them than with their neighbors. But to return; this periodical character of the Revivals, and the constant succession of them, are circumstances that discriminate them from all other religious excitements that I have ever read or heard of. There have been excesses and ebullitions of zeal in the origin of all sects, of the Waldenses, the Anabaptists, the Quakers, the Puritans, the Presbyterians, &c. And the Methodists, whose unpretending walls are built out of "the polished stones" of some of our stately churches, are contriving through their class-meetings, and conferences, and love-feasts, to keep up a sort of perpetual excitement. But the "refreshings" here, come, only less frequently—like the overflows of the Nile. Not however from any less certain laws or causes, as I think I shall be able to show you.

But I must check my wanderings, and try to give you some further idea of what these Revivals are. No sooner does the first access of this spiritual influence appear, than the minister and the most zealous members of his church arouse themselves. They appoint meetings for prayer and exhortation to be held commonly as often as every evening in the week. Sometimes, the assemblies take place early in the morning. The very singularity of these arrangements arrests attention. People crowd to the meetings, at first, perhaps as much from curiosity as any other impulse. You would be apt to think, were you in some of the villages here, that the business of society is to "go to meeting," and the individuals most interested, do often in fact, give up all other business. Some,

even of the most thoughtless, and indeed it is most likely to be they, will in the ordinary course of things, come to be deeply impressed with what is passing around them. They are addressed by their preachers, with the most terrific warnings, or in the most mournful accents of pity and lamentation. Their christian friends perhaps take them by the hand, and, in new and unaccustomed tones, beseech them to flee from the wrath to come. The slumbering conscience perhaps, is aroused to do its too much and too long forgo ten office. At any rate, the imagination and feelings are wrought upon. And through the influences, partly of real conviction, and partly of overwrought passion, it is not strange that many should be thrown into the deepest distress. I have seen men in such an agony, as might easily be mistaken, in its apparent signs, for the remorse of a murderer or the anguish of a convict.—This does not, ordinarily, for it cannot, last long. From the very excess and violence of these emotions, there is at length developed a gentler feeling. And I have often suspected that this bare physical emotion has in many cases been mistaken for a real, spiritual change of views and sentiments. In many cases, too, even of this very brief experience, I have no doubt, there is a real, though I could scarcely admit, that it is a radical change. When men have long been taught, erroneously as I believe, that their whole nature is opposed to God and religion, and have found, on having their minds fixedly bent to these great objects, that they really are capable of loving them, they have felt as if it was a new revelation to them. Their feelings, of course, pass through a very great change, which they not unnaturally liken to a "new creation." They probably take it indeed, for more than it is. It is not a renovation, but an era.—They feel, and this is their language, that "old things have passed away, and that all things have become new," but it is not so much in the habits or even the dispositions of their minds, as in the new objects which have been brought distinctly and vividly before their minds.

These of course—whether their experience is merely physical, or whether it arises from a new attitude and posture of the mind—are the "Converts," and when this change has passed upon them, they become very important coadjutors in "the work." They go about warning and exhorting their former companions, describing their joys, avowing their resolutions, and beseeching others to follow them.—Those who have not attained to this change, and yet are seeking for it, are usually denominated "the anxious." So that the whole community is divided into the three classes of the converts, the anxious and the unconcerned. And meetings are appointed for these different descriptions of persons. Indeed this distinction is made the ground of some very reprehensible causes of treatment towards them, which I shall mention when I go into detail.

This is perhaps enough in the general, and for the present. Yet I must tell you one thing more, before I lay down my pen; and that is, what you may have already suspected, that I do not look upon these things altogether as you would have expected me to have done. In short, I must take the credit of being somewhat liberalized by travel. I find men good everywhere. I begin to think there is a mixture of good with evil, and evil with good, in every thing; not even excepting our own Holy Church. These revivals—but I see that I must defer the topic of the good and the evil till another time.

Adieu, my dear friend,—may the best influences of the Best Religion ever be given to you and me, is the prayer of
Yours most affectionately,

LETTER II.

On the Causes of Revivals.
—, May 30th, 1827.

MY DEAR FRIEND,

I shall pursue in this and some other letters, the subject of my last, referring you to II—for notices of my progress, "hair breadth escapes," &c. The steamboat incident, for these things are too common here to be called accidents, was indeed terrific.—But to leave "meaner themes," I go at once to the promised subject.

In truth these Revivals are very extraordinary things: and I shall think it worth while to philosophize a little about them. That the body of the people should be thrown into a great periodical excitement, to which their ordinary sobriety must render them previously averse, that they should be thrown into such occasional commotions on a subject of permanent interest, which admits of no exigencies and chances like those of political strife; once more, that they should be thrown into an excitement so dreadful and painful as this is, in the first stages of it, at least, and that all this should be done through the influence or through the countenance of one man—I mean the clergyman—all this is certainly very extraordinary. I say of the clergyman. For it is perfectly evident, that although various circumstan-

ces may conspire to produce this state of things, nothing could go on without him: without, that is to say, either his aid or concurrence. So true is this, that I have sometimes observed in a city, where the congregations of course are completely intermixed in residence, society, and relationships, yet the Revivals will most exactly observe the bounds of clerical influence. Mr. A. "has a great Revival,"—for this is the very language they use—"in his congregation," and B.'s congregation—who dislikes these things—is not touched. This is priestly power, indeed, and with a witness. They talk about our hierarchy, but in truth I never knew a people over whom the clergy had such an influence, among whom such a towering spiritual hierarchy was built up, as the good and intelligent, but after all very superstitious people of New-England. In our Church there is nothing like it. Our clergy, you know, treat us a good deal as other gentlemen of influence and respectability would. The ministers of New-England are—gentlemen, some of them, and a good many are not—but at any rate, they are almost all of them *rulers*. It puts me in mind of an anecdote that is related of a clergyman by the name of Rogers, the fifth descendant, by the by, from the martyr—whose sufferings, by the by again, are set forth in a most lugubrious print of himself and his family in all the old Westminster Catechisms in the country. The family seems to have flourished here; the fourth lineal descendant, I find, having been a President of Harvard University. It is a curious fact, also, that the oldest son in every instance up to the eleventh generation has been a clergyman. But to the anecdote, which to be sure, does not deserve so formal an introduction, though it shows that the spirit of the family was not extinguished in the fires of Smithfield. A traveller, passing the house of our fifth descendant, in a retired country parish, and seeing him employed in his garden, called out, "do you serve here?" The old gentleman, says our anecdote, stretched himself up to his height of more than six feet, and replied, "I rule here." The clergy still rule, though less ostentatiously than in former days. But I am straying from the point.

A Revival usually commences with the direct and systematic exertion of the pastor. To and begin with the beginning, the first inquiry would be, what begins it with him? And here it is that I shall philosophize a little. I think there is something extravagant and unnatural in his own religion that brings him into this state of mind. Just so far as religion or any other principle fails to be rational, although there may be a great deal of impulse and zeal about it, it wants reality and heartiness. Just in that proportion, do cant, and the holy tone, and the sanctimonious countenance and demeanor take the place of an interior and quickened interest. Just so far does religion, however much it may have to do with the passions, fail to incorporate itself with the mind, and to make a part of it. A mind in this state, for human nature is so far true to itself, must be restless and conscience-stricken. Add to this, the supposition, that a man's notion of religion is extravagant, that he is thinking of some unreasonable and unattainable state of feeling as constituting religion, and you will see that all this working together in his mind must, in process of time, produce an effervescence. Dissatisfied with his official duties which are incessantly bringing him into contact with religion, growing more and more mechanical, the more he has to do with the subject, he feels, and there is a particular reason in his office why he should first feel, and there is a reason in the nature of things why he should periodically feel, the urgent necessity of some grand arousing from his lethargy.—He wants an excitement—a paroxysm—any thing but what he has. The maximum of his religion is not the vigor of moral health, but a fever; and his moral constitution is brought into a kind of necessity of having this fever once in a few months—or a few years, as the case may be.

We must add to this that the doctrines he embraces, partaking of the same extravagance that characterizes his general views of religion, lead him to the same results. He believes that all men are naturally and utterly depraved and wicked, and deserving of unspeakable and endless misery,—that the character which they bring from their very birth, which they derive from their creation, dooms them to eternal and infinite sufferings. As he walks abroad among the people, as he looks around upon the living and happy multitude, he exclaims, no doubt with unfeigned pity, "these multitudes, gay and joyous as they are, are children of perdition; they are going to hell; they hang by the brittle thread of life over the burning and bottomless abyss—another day, another moment, and where may they be?...There is a change," says he,—for he is not thinking in this exigency of the long course and habit of virtue, and devotion—"there is a change," he says, which will save them.—They cannot produce it themselves, but it must be wrought in them by the special

grace of God. In one moment, the power of God could make all these reprobate creatures the heirs of heaven. They are all unconscious of the horrible catastrophe that awaits them, and of themselves unable to escape it—they are as dry bones, as dead men in the valley of vision, and they are soon to awake to everlasting burnings!"....It is thus, that receiving the figurative representations of scripture as literal, and forgetting those qualifications of its language which the reasonable interpreter must make,—he conjures up his fearful system of faith—fearful enough indeed, if it were really and universally believed, not only to plunge the world into an unheard of excitement, but to drive the whole world to absolute madness.

Such, I suppose, is the process by which the Revival commences in the mind of the Minister; and thence its progress among the people is not difficult to account for.

He first applies himself of course to the church, i. e. to the body of communicants. He appoints special meetings of this body, meetings for prayer, days of fasting, &c. He tells them that it mainly depends on them whether there shall be a Revival.—He preaches to them, often to the neglect of the congregation. In an excursion which I made last week, I spent Sunday at a small village in the interior, and attended church all day. Both sermons I observed were addressed to the church members, or at least related exclusively to their duties. I expressed my surprise to mine host at evening, and he said the same thing had been going on for several months, "and you would think, said he, that the church members were the worst people among us." I asked him of how many the church might consist, thinking I might find some apology for this course in their numbers. He replied that there were less than fifty, and the congregation I perceived was large, consisting, I should say, of five or six hundred. By being thus singled out, and by the manner in which it is urged, and intreated, and warned, the church is at length aroused, and prepared to act on the body of the congregation.—And when several neighboring churches are excited in this manner, the way is prepared for a more extended system of exertions. The clergy induce the churches to appoint delegates, who, with themselves, visit the several townships in succession, hold meetings, keep fasts, and sometimes visit the people from house to house. You will easily see how much calculated this last procedure is to strike an awe upon the people. Indeed, this system of domiciliary visitation is one of the most censurable things in the whole plan, and I shall take some other time to give you a further account of it.

To these causes which are general and may be relied on, some are to be added which are accidental. There are two or three Itinerant Preachers in this country who had a talent and acquired a reputation for producing these excitements, and, now, from having this reputation, are almost sure to produce them wherever they go. The people among whom they come would account themselves guilty of the most awful obduracy, and ready to be forsaken of heaven, if they should refuse to be aroused. The very fear of not being excited, excites them. This would seem to be the influence that attends these men, for I do not hear, that they have any pretensions to the powers of Whitfield, or even of Jonathan Edwards, the reasoner;—and whose moral argument, too, according to tradition, was at times one of the most commanding power. Sometimes, these itinerant preachers find strong competitors for the honor of producing Revivals, in the feeble sex. I have heard lately of two or three instances, where converts of this description have thrown a population of several hundreds into the deepest agitation. One young female, (of whom I had had particular information,) only fourteen years old, having been converted, went out to exhort her neighbors, and eventually was carried over the whole township, from house to house, instructing, admonishing, and even praying. Indeed, my informant said, much as if he had been speaking of the competitors on the race-course, that "there was not a man in the town that could pray with [like] her."

Advantage is sometimes taken of the extraordinary events of Providence, to produce an excitement. A sudden death, or the death of a young person, is often employed for this purpose. The whole process of the sickness, death, and burial, I have known to be converted to this use, with the most remorseless disregard of all the claims of relationship and private grief. A young and tender female thrown into a violent sickness, half distracted with pain, or more than half delirious, will be visited by successive clouds of dark browed faces, which she scarcely recognises as acquaintances, and will be warned and prayed with, till she is brought into the most horrible state of fear and agitation, and till in fact, she is hastened out of the world, by the very means that are professedly, and, no doubt, designedly used, to save her soul. From the moment she has departed,—at the funeral and for weeks after—her awful example is held up; the

expressions of her horror and despair are publicly repeated, and it is said perhaps in the very presence of her parents and friends, that she has gone to the other world an unconverted soul,—and perhaps even the horrible inference is not withheld! You will readily believe that people who will bear this, are prepared to be wrought upon in almost any manner, and to almost any degree. I ought in justice to say that I think the larger portion of the community here, would not bear it. I trust, for the honor of human nature, that such scenes are not frequent.

I ought not to close this letter, in which I may seem to you to have reflected somewhat severely on the clergy, without professing my entire conviction of their good intentions. I have not a doubt of their sincerity, and desire to promote what they conceive to be true religion. Indeed, it is difficult to question the sincerity of any class or sect of religionists. There is still room however for the suspicion of some wrong motives, among the promoters of Revivals;—and for the entrance of doubts, about the wisdom of their proceedings, the door is wide open. Thus with regard to the motives, there may mingle with general sincerity, such personal considerations as the eclat which a great Revival gives to the pastor under whose ministry it takes place, the increased favor which he has with his brethren, the influence he gains among the churches, &c. As to the wisdom of these things, I shall have something to say hereafter.

For the present I release you, by subscribing myself,

Most affectionately, your friend,

FEMALE EDUCATION.

The expediency of cultivating the intellect of man is pretty well settled at the present day, and it seems difficult to imagine why that of women should be neglected. If it have similar powers and equal strength, it is as deserving of care, and will repay care as well; if it be weaker and narrower, it needs the more to be strengthened, enlarged, and disciplined.—If the purpose of society and of life would be promoted by the establishment of domestic slavery, than every spark of intellectual light in the female Helot should be carefully extinguished, just as birds in a cage are blinded that they may not look upon the forests and the fields, the blue heavens and the green earth, and long to be abroad upon the air, till melancholy should stop their song. But religion and policy alike revolt at this. Man's best happiness, like charity, begins at home, and like that, is apt to stay there: and home is sure to be what the wife would make it. Now if it were true, that a woman who can do any thing besides making a pudding and mending a stocking, does these necessary things less willingly and well, than any one who can do nothing else. If it were true, as certain it is not, that a wife submits to conjugal authority just in proportion as she is ignorant and uncultivated, how can the great purpose of marriage, the mutual and reciprocal improvement of the moral and intellectual natures of the sexes be promoted by an union upon such unequal terms? It is sometimes urged, that if a woman's mind be much enlarged, and her taste refined, she is apt to think differently of the duties of life, to require different pleasures from the rest of her sex; that her feelings leave the channels which the institutions of society have marked for them, and run riot, and bring her usefulness and happiness into danger. Now the plain answer to this is, that these evils happen, not because her reason was cultivated, but because it was not cultivated well, and because the taste and intellect of women generally do not receive due culture.—*North American Review.*

DEATH.

A wise and due consideration of our latter end, is neither to render us a sad melancholly disconsolate people, nor to render us unfit for the business and offices of our life, but to make us more watchful, vigilant, industrious, sober, cheerful and thankful to that God, that has been pleased thus to make us serviceable to him, comfortable to ourselves, profitable to others, and after all this to take away the bitterness, and sting of death, through Jesus Christ our Lord.—[Hale's Contemplation.]

EXTRACT

From John Quincy Adams' Letters to his son.

"Be careful not to let your reading make you a pedant or a bigot; nor to puff you up with a conceited opinion of your own knowledge; nor make you intolerant of the opinions, which others draw from the same source, however different from your own. And may the Merciful Creator, who gave the Scriptures for our instruction, bless your study of them, and make them fruitful to you of good works."

The least one says in favor of himself is too much; when the author of a good deed has praised himself for it, others consider themselves discharged from that duty.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDNER, FRIDAY, FEB. 29.

FRUITS OF UNIVERSALISM. The doctrine in which we believe has been so long misrepresented by its opponents, the influence which it is calculated to have over the hearts and lives of those who sincerely embrace it, has been so generally declared to be bad, and they who defend it, are so frequently scouted, traduced and maligned as enemies to religion and dangerous members of society, that we deem it a duty which we owe to the cause of truth no less than to those with whom we co-operate, to say, that as erroneous as our faith may be, we fear not to have its claims to a scriptural support examined side by side with those of any other creed, and as bad as the effect of it is represented to be upon those who embrace it, we shall never shrink from a fair comparison between the moral conduct of universalists and that of the members of any other communion. Far—very far—from us be the disposition to take a particle from the weight of merit which justly belongs to honest and virtuous people of other denominations, and equally unwilling are we to commence the disgusting strains of the pharisee, or to employ our pen in self-praise. God knows that we have errors and follies and sins to repent of—whether as much can be said of our traducers is not for us to assert;—to Him alone who knows the hearts of his creatures belongs the right of judgment, and may it never be our ambition to claim the exercise of his prerogative. But surely we may act in self-defence;—we may, in justice, raise an arm to shield an innocent and abused people against the aspersions of those who are employed in bringing reproach and obloquy upon them.

It is probably to a very great degree the case among people of other denominations—many of whom are well-meaning people too—that whenever the word *universalist* is mentioned, it revives in their minds associations at which they almost instinctively revolt.—They can hardly think that a universalist can look, and speak, and think, and act, like other people; and if they can be persuaded that he has not a cloven foot or an horrible horn on his head outwardly, they will not give up the idea that he has a devil in his heart. For us to attempt to combat such prejudices would be entirely useless. Unfortunately reason and common sense have too long been the victims of superstition to encourage the hope that they are to regain a just ascendancy over the mind in one day, or even in a single generation. But however much the statement may surprise others, we shall take the liberty to say, that Universalists have as firm a sense of moral right, are as ardent friends of good order, and exhibit among their fellow men as much of what is truly religion—practical goodness—as their neighbors. We do not say they have not bad men among them; the proportion of such may be as great among universalists as among other sects—we know it is not greater. The doctrine in which we believe, is, as all must and will admit a benevolent one; indeed who will say it is not the most benevolent faith that is known in all Christendom? It begins and ends in the love of God, asserting that the plans of Deity commenced and will terminate in universal benevolence. It embraces God as the Father of all his creatures, and looks upon his Son as the Saviour of the world. It maintains our equal relationship to, and dependence upon, Him; and holding that "we have all one Father," that, consequently, "all we are brethren," it teaches us to love him supremely and our neighbor as ourselves. Wherever this faith has been embraced, and has had its own benevolent influence on the heart, it has uniformly rendered men more kind, charitable and forgiving among their fellows. The spirit of their faith has had a thrilling operation upon their souls, causing them to rejoice in the ways of Heaven, and to desire the happiness of his creatures on earth.

Let any one make an unprejudiced examination as to the truth of our statement in the circle of his acquaintance and see how the account stands. When a time comes for people to prove the genuineness of their religion "by their works," do the works of universalists give evidence that their faith is bad and that their hearts are corrupt?—When a neighbor is stretched upon the bed of sickness and distress, in need of the friendly aid and sympathies of others, do you find the people of that despised and abused sect, cold-hearted and negligent, more than others? When the poor and destitute make their piteous applications for relief, are the enemies of universalism the only ones who open their hearts and their hands to supply their wants? When any objects of public utility are to be accomplished, is it thought hopeless to apply to them for assistance?—Will you not, in short, find as much generosity, as much faithfulness and as much public spirit among them as among those who seek to make them contemptible? Such inquiries will help to show how much truth

there is in the hackneyed charge, that the fruits of universalism are and must be bad. We thank God, we are able to say, that universalists, so far from being backward in acts of goodness, are very often the first ones to whom applications for benevolence, with the hope of success, are made. They may not, it is true, give so much to missionary societies, &c. &c. as do their opponents, and we rejoice that they do not. The streams of their benevolence, we trust, are directed to more useful and practical purposes. They are the friends of the unfortunate—the friends of the poor; and the record kept in heaven will show how great, in comparison with other sects, has been their sum of that sort of religion which has done the most good in the world. However bad they may be supposed by others to be, there is one thing, which after a pretty extensive acquaintance among them, we can say in truth—if ever the time comes when we shall be obliged to supplicate the generous charities of life—we shall not regret to have our "let cast among that people."

IMPIETY APPROBATED. We find in the last Christian Mirror, a story copied from the American Sunday School Magazine, which, if it be true, is a disgrace to all concerned, and deserves the severe reprobation of all good men. It appears by the account, which, by the way, is published as a very remarkable instance of the interposition of divine providence in favor of the modern sectarian inventions to get money, that in the vicinity of one of our large cities, last summer, there resided a certain young man by the name of H. Being greatly devoted to the cause of Sabbath Schools, he was desirous of visiting different places for the purpose of organizing Sabbath School Societies, but having no horse to ride, he found it impossible to fulfil his benevolent wishes. In this dreadful situation, he took the liberty to write to a distinguished person residing a hundred miles distant, who, as the story says, owned two horses himself for which he had no use, informing him of his embarrassments and assuring him of his deep devotion to the cause of orthodoxy. This rich and benevolent individual, whose name it appears was a host "in all the churches," adopted a very wise, and, as the writer of the story thinks, commendable expedient to supply the young missionary's necessity. The reader must not think he sent him one of his horses,—oh, no! but he contrived a way whereby the young man could swindle some other person out of a horse. He sends him a letter, enclosing another, which Mr. H. was directed to deliver to any person he pleased. The horse letter—we say the horse letter, because we mean the one that was to be, and that actually was, the means of getting the horse,—reads as follows, and is as impious as anything we have seen in the Mirror this—fortnight:

"To my friend A. B. GREETING. Grace, mercy, and peace from God our Father, and the Lord Jesus Christ,—

To thee, brother, I have a message. Mr. H. of ———, 'a faithful brother as I suppose, wants a horse! for Sabbath School purposes. * * * * * You will not be taxed for keeping the horse, as Mr. H. will take him away. For this relief of expense, I hope you will be thankful and be glad that you have only to buy and pay for the horse, and that others will have to keep him, whereby you will have the more money to pay into the treasury of the Lord for other purposes.

Let us from henceforth, pour all our profits into the treasury of the Lord," [i.e. into missionary funds.]

What is this world—this christian world coming to! Is the age of papal arrogance and monkish impositions revived? If it be not impious—if it be not blasphemous for a man to send a written demand in the august name, (we shudder even to copy it in such a connexion,) of "God the Father, and the Lord Jesus Christ," to extort from some credulous and timid individual, a horse for a lazy young fellow, we confess we do not know what is. And yet the account is published to the world and circulated in orthodox journals, professing to be the only true friends of religion and morality, as an evidence of great piety in both the deceiver and the deceived! Oh, shame, where is thy blush. If it has come to this,—and we see that it has,—if missionary mendicants are to take the name of "God the Father and of our Lord Jesus Christ" in vain, for the purpose of accomplishing their money making purposes, we do think it is time, high time, that public sentiment was aroused to behold the deception, the wickedness, the profanity which are practised under the cloak of a pretended holiness.

KENRICK'S EXPOSITION. A writer in the last Christian Register, over the signature of "S. G." says, that proposals have been issued in Boston for the republication of "Kenrick's Exposition of the Historical writings of the New Testament." Mr. Kenrick was a distinguished English Unitarian, and like most of his brethren in England, a believer in the final salvation of all men. "S. G." speaks well of the work and hopes it will be republished, but—can the reader believe it?—he recommends that those parts of the Exposition be omitted in which the author speaks of

his views of "the duration of future punishment" and "his disbelief of eternal sufferings." At least he considers that the author has made these subjects "unnecessarily prominent," and therefore expresses his hope that "proper additions may be made, and the [to him] objectionable passages be amended." Is this honest? Can anything be gained to the cause of truth by so mutilating an author as to make him say what he did not mean, and to expunge from his writings what he considered the most important parts of them? Certainly we were not prepared to expect such a suggestion from any writer for so fair and respectable a paper as the Christian Register.

We hope the Exposition will be republished, but trust the American publisher will not follow the very singular—not to say dishonest—advice of "S. G." If reprinted, let it be published as it is, that the public may have all the light which Mr. K. has furnished.—Deeds of darkness and deception are unbecoming the cause of rational christianity.

[From the Boston Recorder and Telegraph.]

ARE UNITARIANS ALSO UNIVERSALISTS? The writer of the "Letter to a Unitarian minister" of Boston, bears the following testimony on this point:—

"The Unitarian body are divided in opinion on this subject. I have never known one of them, however, who professed positively to believe in the eternity of future punishment. A few believe in annihilation, and the great majority in final restoration. * * *

The Unitarians generally do not differ, as I can find, from a large class of Universalists who believe in final restoration."

On this quotation we only remark, that the writer has probably had as favorable an opportunity to know the real sentiments of Unitarians, as any gentleman in the country.—We may therefore say, "This witness is true."

Admitting that "this witness is true," the Recorder has certainly proved the Unitarians to be guilty of the most unpardonable criminality. It surely must have given the charitable editor of that paper great pain to have proved that his neighbors are so outrageously wicked as to entertain the hope that God, through Christ, according to the designs of his mission on earth, will ultimately make all his intelligent creation pure and happy; but if they do believe this, however painful it may be to our humane (earthly) affections, we must say, every soul of them deserves the fate of Michael Servetus, and rejoice in their everlasting misery after their souls have left the fire and faggots which consumed their vile bodies.

We have received a pamphlet just published by Bowles & Dearborn in Boston, entitled "The right of Universalists to testify in a Court of Justice, vindicated,—by a Member of the Bar." This is an able and conclusive legal argument to the point which it is directed to support. It is said to have been written by one of the first jurists in Massachusetts, and the knowledge which the author evinces of ancient and modern law, as well as the talents and candor exhibited in his Vindication, support the statement. We should be pleased to give it a place in our columns, but its length renders it inconvenient—at least for the present—for us to do.

MR. BOWEN SAYS WE WERE MISTAKEN as to the contemplated size of the Magazine. He observes that it is to be, after June next, of the size of this paper. We regret the mistake, and can only say, by way of apologizing for the error, that our statement that the Magazine was to be "nearly as large as the Intelligencer" was predicated on the fact furnished by his advertisement that it would be printed on a royal sheet, and that ours is larger than a royal. He says also that "Mr. Ballou will give it as much support as heretofore." We neither stated or implied the contrary; but we had understood from good authority, as we supposed, that the editorial duties would principally devolve upon Br. Case. This gentleman we know to be fully competent to the task before him, and, devoting his attention chiefly to the paper, we doubt not he will make it interesting. Our readers can judge of his talent for writing by turning to two able communications inserted in this paper towards the close of the last volume, under the head "Retribution." No person will receive the Magazine in its enlarged form, with more pleasure than we shall.

NEW SOCIETY. We learn from the Dover Gazette, that a new Universalist Society has lately been legally organized in Somersworth, Great Falls, N. Hampshire.

New Societies are springing up in almost every direction, and it appears, from the letters we receive every week, that the cause of truth was never in a more prosperous condition than it now is.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

LETTER NO. 5.

DEAR W.—I shall proceed in my narrative, and relate some of the effects of this revival. Among those who attended these meetings there was a Lady, who was a native of Boston, and was educated there.—She turned her attention to religious subjects at an early age; and joined a congregational church, sometime before she was married. Her life ornamented her profession, and as a wife, a mother and a neighbor, she was respected and beloved by all who knew her. Unfortunately she attended these meetings, and possessing very

delicate feelings, she became alarmed and terrified. She informed her husband that she had not experienced those horrid feelings which they said were necessary to constitute a change of heart, and feared she was one of the non-elect, and must be lost. This idea haunted her imagination until she became delirious and lost her senses, which she never again recovered, and died in that state within one year, a victim to the wild fanaticism of these imposters. She without doubt, thought she was doing her duty in attending these meetings, but this was the fatal mistake.

Those fanatics having gained strength by their operation on the passions of the multitude, next made an attack on the old church, called them formalists, and said they had no religion. Numbers of the old church were often summoned before their tribunals, to relate experiences, and they were treated much in the same manner as the Robespierian Jacobins of France, treated the victims which were brought before their revolutionary tribunals. True, they could not take off their heads, but they could treat them with insult and abuse and sentence them to hell, which they did verbally with fiend-like dispositions. Neither age nor sex was safe from their assaults.

In the plenitude of their zeal, they deputed one of their most respectable converts to visit a very aged member of the old church, who had never attended their meeting; but had through life supported a spotless reputation, had been an ornament to the church and a benefactor to mankind. The messenger arrived at his house and found the old gentleman seated in his chair with his staff in his hand to steady his aged limbs (being more than eighty years old), and began to question him whether he had any religion? If he had experienced a change? and used the usual cant employed on such occasions. The old gentleman sat perfectly quiet until he had finished his harangue; he then raised his head from the top of his staff, looked at the fellow, and repeated to him the 71st Psalm (by Watts) in the following words:

My God, my everlasting hope,
I live upon thy truth;
Thy hands have held my childhood up,
And strengthened all my youth.

My flesh was fashioned by thy power,
With all these limbs of mine;
And from my mother's painful hour
I've been entirely thine.

Still has my life new wonders seen,
Repeated every year;
Behold my day, that yet remains,
I trust them to thy care.

Cast me not off when strength declines,
When hoary hairs are on my head;
And round me let thy glories shine
When'er thy servant dies.

Then in the history of my age,
When men review my days,
They'll read thy love in every page,
In every line thy praise.

And made him no other reply. The fellow was abashed and sneaked away as silently as he could, for once, ashamed of his own impertinence.

The result of the revival was to introduce contentions and strife into the town, made men enemies, and haters of each other; they have since dismissed their minister, and divided into three different sects, which have abused and calumniated each other severely—evil surmising and evil speaking ensued. The two preachers left the town within one year after. One of them changed his opinion and confessed he had been in an error. The other turned drunkard and gambler and is since dead.

There are many instances where the efforts of these ranters have had very similar effects. Cases in this state have occurred, where men and women have actually been frightened to death by them.—But in other instances they have terminated differently. A few years past in a town east of us, one of these ranters was holding forth most vociferously during the months of winter and making converts to, I know not what creed. The only evidence of conversions required was, that they should drop of a sudden, in meeting, and lie, to appearance, lifeless and senseless on the floor, and be taken out of meeting and laid on a snow-bank until they revived, which usually happened in an hour or two. They were then converted, and their everlasting salvation secured. While in the full-tide of his success, the Preacher, being a widower, happened to cast a rather roguish eye on a young female in one of his meetings, and, after the meeting was closed, gave her an invitation to take a seat in his sleigh to her home; to which she readily consented, although she had rode to the meeting with her lover.—He took her to another part of the country, and nothing more has been heard respecting the revival since.

I have thus related a few, out of many facts for your own reflection. If my leisure would have permitted I would have related to you some of the facts respecting a revival in York county under one Cochran, but I am ashamed to speak of things done by them in secret. So gross, however was the conduct of this man, that the civil authority was compelled to interfere. The Supreme Court sent him, a few years, to the State Prison; he has since returned and again begun his nefarious work.

More or less of this ranting fanaticism has prevailed in late years in almost every place in N. England, but the sober, judicious, honest part of society have formed a barrier to the dosolations which otherwise must have ensued; for which they have been liberally paid with fanatic curses, and consigned over and over again to the burning lake. The honest man always gives them the most trouble, because, like Mordecai, he sits at ease in the King's

gate and never bows to these modern Hamans; a class I shall endeavor to give you some account of in my next.

FOR THE CHRISTIAN INTELLIGENCER.

THE RESURRECTION STATE.

MR. EDITOR.—I wish to offer a few brief remarks, upon an article in number three of the Intelligencer, headed "Compensation." The writer says, "There are certain persons spoken of in Scripture, as having already attained to the resurrection state, Enoch, Moses, Abraham, Isaac, Jacob and Elijah, under the old dispensation, and Jesus Christ under the new." That Jesus Christ, Enoch, Moses and Elijah, have attained to the resurrection state, is a fact too well attested in divine revelation, to admit a doubt of its truth, in the mind of any one who believes the sacred oracles to be a faithful record of the events therein recorded. The testimony of Moses and St. Paul are conclusive evidence that Enoch did not "sleep with his fathers,"—was not "gathered to his people," as were Abraham, Isaac and Jacob. And other witnesses, no less respectable than the former, have testified that they have seen Jesus, Moses and Elijah in the resurrection state;—but has any inspired writer informed us, that Abraham, Isaac and Jacob who were "gathered to their people," passed from this to the resurrection state, or that he has seen all or either of them in that state?

Again he says, "Jesus acknowledges that Abraham, Isaac and Jacob were already enjoying the resurrection state in his argument in proof of this doctrine, addressed to the Sadducees." That Jesus made the acknowledgement is not apparent to me from his reply to the Sadducees, or that their question is any more calculated to elicit such acknowledgement than his answer was calculated to prove that he made it. The Sadducees "who say there is no resurrection of the dead,"—came to Jesus and stated their objection (in terms not easy to be rebutted by either Jews or Greeks, who believed in the transmigration of souls at death to an heavenly or to some other city,) under the figure of seven brethren who had in succession been the husband of one woman,—(the whole concern then dead,)—leaving no seed behind that might give one, more than another, of the seven, a legal claim upon the woman, when they shall rise from the dead. They conclude with the following question, viz.

"In the resurrection therefore, when they shall rise, whose wife shall she be of them, for the seven had her to wife." Jesus said unto them do ye not therefore err, because ye know not the Scriptures, nor the power of God, for when they shall rise from the dead they neither marry, nor are given in marriage." No one, it is believed, will contend that the above is an acknowledgement that the seven brethren and one wife, were then in the resurrection state, or that the question of the Sadducees was predicated upon that ground; for it is evident that they denied a resurrection either past, or future, and that their question was intended to present unanswerable objections to a future resurrection, which their opponents, the Pharisees, professed to believe in. And it is also equally evident that Jesus had reference to a future event, when he said, "when they shall rise from the dead, they neither marry, nor are given in marriage." Perhaps it will be said that the following contains the acknowledgement, &c. viz. "As touching the resurrection of the dead, have ye not read in the book of Moses, how in the bush, God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob; he is not the God of the dead, but of the living." Does this language warrant the conclusion that Abraham, Isaac and Jacob, or any others, who "slept with their fathers,"—were "gathered to their people," &c. were then enjoying the resurrection state, when viewed in connexion with the question which elicited it and the error it successfully exposed? The Sadducees contended that death is a perpetual, and endless sleep; that is, they believed in eternal death. May not the answer of Jesus be understood to imply, "If there is no resurrection of the dead, as you (Sadducees) say there is not, then Abraham, Isaac and Jacob, who have 'fallen asleep' are perished." That they have not perished, God shewed Moses at the bush, when he called himself their God; and the certainty of their resurrection renders what you call annihilation, no other than a temporary suspension of their faculties."

That the phrases *death* and *sleep*, are used by the inspired writers to designate one and the same event, is too well known to render quotations from them necessary to show that they are both applied to the closing scenes of mortal existence. If one under a temporary suspension of his faculties is kept for a given time, lives unto God, may it not with the same propriety be said, that he lives unto him, when deprived of sensation for an indefinite one, however long it may be, provided a restoration to a consciousness of existence, is as certain to follow in the one case, as it is in the other? David had not "ascended into the heavens," when Jesus said, "God is not the God of the dead, but of the living." Will any one contend that he is not the God of David, since he "slept with his fathers?" If not, they will doubtless admit that God is the God of the dead, in the sense in which the inspired writers have used the term *death*, with reference to their own decease, or to that of others.—All live unto God in his eternal purpose to raise them, and the revelation of this pur-

pose shows the propriety with which death is represented by the figure of sleep.

That God is not the God of the dead in the sense in which the Sadducees understood death, is abundantly evident; for the Scriptures recognise no such death, and consequently can know no subjects of it.

St. Paul addresses his brethren at Rome, as follows: "None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, or whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's."

Abraham, Isaac and Jacob, are said to live unto God; does it necessarily follow that they are also alive with him? or shall we understand them as living unto God, in the same sense in which the Apostles say that St. Paul in his address to the Hebrews, has intimated that the resurrection is already past, with Abraham, Isaac and Jacob, how shall we reconcile such intimation with the divinity of his language towards others who entertained views not very dissimilar to his own. He calls "Hymenus and Philetus" profane and vain babblers for "saying that the resurrection is already past."

Did he allow of that in himself, which he condemned in others? Will it be said that Hymenus and Philetus, contended that their own resurrection, or that of others then living, was already past, this would be vain babbling truly, but not calculated to "overthrow the faith" of any one. Again if St. Paul informed the Hebrews that a resurrection of a part of the dead was already past, how could an inquiry into the number be obnoxious to the charge of vain babbling?

Did he encourage the inquiry among the Hebrew Christians, and also to charge Timothy to shun those who were investigating the same subject at Ephesus? If the Apostle taught that the resurrection is already past, with Abraham, Isaac, Jacob and others, is it not reasonable to believe that he would have instructed Timothy, (not to shun, but) to seek out those who were engaged in the same cause with himself, and to instruct them more fully in the Gospel of a past resurrection?

I have not time to say much respecting the compensation promised by the faithful discharge of the duties required of Abraham, Isaac and Jacob, and which encourage them, when sojourning in a strange land, to remain where they were, instead of returning to that country from whence they came out; but will briefly observe, that the certainty of becoming sole proprietors of a land that flowed with milk and honey, might without an additional stimulus of the promise of a city located in another world, induce men of less firmness of purpose than were Abraham, Isaac and Jacob, to consult their own interests and that of their children, even if the discharge of their duties called for greater sacrifices than were required of the heirs of promise;—and also that the fulfilment of the promise made to the fathers, when their children entered into possession of the land in which the former sojourners as strangers, appears to me something like "compensation."

FRANKFORT.

THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."
GARDINER, FRIDAY, FEB. 29, 1828.

The Subscribers to the New-England Farmers and Mechanics' Journal are respectfully informed, that, in consequence of unavoidable delay, in procuring the plate for the February number; its publication must be deferred until March; when it will be issued together with the number for March. Arrangements will be made to prevent the occurrence of a similar delay in future.

Editor of N. Eng. Farm. & Mech. Jour. }

MAINE LEGISLATURE. The legislature of this State adjourned on Tuesday last, having been in session fifty six days. Among the last Acts passed by that body were a law to extend the limits of the several jail yards throughout the state to the exterior boundaries of each county—an act appropriating twenty townships of land for the purpose of establishing a permanent school fund for the benefit of the primary schools in the state, and a Resolve expressing the decided disapprobation of the Legislature in relation to the too common practice of treating on public days of election.

As to the first of these acts, we have nothing to say—poor debtors will like it, creditors will complain about it. The second meets our decided approbation. We rejoice that in any part of the United States, have found additional favor in our present Legislature. Too much, in a republican government, cannot be done, to instruct the rising generation. The Resolve we copy below.

"Whereas the vice of intemperance (drunkenness) is dangerous in its consequences and deleterious in its effects, destroying property, liberty and health of its victims; and as every practice, tending to increase or encourage that vice, should meet the decided disapprobation of every good citizen—therefore

Resolved, as the sense of this House, that the practice of treating on public days of election, tending to encourage habits of intemperance, is highly dangerous to republican principles and political freedom, unbefitting a moral and religious people, and deserving the most pointed reprobation—all persons who use their influence to discontin-

ue the practice, deserve well of their country."

We rejoice to see such a resolve as this and do most devoutly hope that it may have a salutary influence to put a stop to the degrading practice to which it alludes; we should however have liked it better if it had affixed a penalty, of proper severity to be inflicted on all who shall hereafter violate the wholesome recommendation contained in the resolve.

FOREIGN NEWS. It appears by the latest intelligence arrived at New-York, that the French Admiral de Rigny has destroyed the Greek fleet near Scio, in consequence of their having refused to obey the Allied injunction to desist from hostilities against the Turks. The Allied ministers had demanded their passports and the Sultan was making preparations for defence. A rumor was afloat in London that the Turks had crossed the Danube but it is not considered as entitled to much credit.

HON. MARTIN VAN BUREN is nominated by the N. Y. Enquirer and other papers as Governor of New-York, in place of the late Gov. Clinton. The election takes place in November next.

ICE. The Baltimore Patriot says, "as far as we can learn we shall be deprived of the use of ice the coming season, those around the city not having been able to preserve any for their houses—owing to the mildness of the winter. Those who live in colder regions, would no doubt find a profitable market here for many cargoes to fill our ice houses."

We notice that a considerable number of men, furnished with the necessary machinery, have for some time past been employed in cutting ice out of the Kennebec near our office and depositing it in ice houses in this village; we understand it is intended for the West Indies, and the principal southern ports. More than 1000 cords have already been secured, and 1 or 2000 more are intended to be prepared for shipment.

Mrs. Clinton, widow of the late Gov. C. it is said is in a state of mental derangement in consequence of the death of her illustrious husband. Believing that he is asleep, she is constantly crying out for some one to awake him. Gov. C. has left a large family of children. The sea-captains in N. York have had a meeting and resolved, that the Legislature ought forthwith to cause a splendid monument to be erected to his memory, and a full and correct history of his life and services published. The sons of Neptune are men of ardent attachments.

LOVEJOY'S NARROWS. Mr. Sprague, our faithful representative in Congress has obtained the passage of a resolve by that body making a further appropriation of \$3,500, in addition to the \$4,000 appropriated last year, for the removal of the obstructions from Lovejoy's narrows, in the Kennebec river.

MURDER. The Somerset Journal says that a girl 14 years old—a town pauper in Starks, by the name of *Adeline Joy*, has been committed to gaol in Norridgewock on the charge of murdering a child of Mr. Andrew Lowell, aged 3 years, in whose family she resided.—At the examination before Mr. Justice Sedden she confessed that she killed the child with an axe, while it was sitting upon the floor. She will have her trial before the Supreme court in June next.

FATAL ACCIDENT. On Saturday last, a son of W. F. Brown, aged 11 years, keeper of the Washington Hotel in Hallowell, was thrown upon the frozen ground in Fore-st. from a frightened horse and killed. When taken up he was entirely lifeless—his neck having been literally broken. He was a very promising youth.

We had a very acceptable fall of snow, the first that has fallen here this month, on Sunday night last, and hoped that it would afford us a few days of sleighing before the winter expired; but it is about all gone now. Verily we have had a singular February;—there have not been more than three or four days of freezing weather since January expired.

A resolve, approving of the Administration, has been introduced into the Kentucky Legislature. As the resolve said—"After a full examination of facts, we have no reason to believe in any corruption, bargaining, &c. between Mr. Adams and Mr. Clay," a member moved, that before passing the resolve, such an "examination" should be had; and accordingly the Senate are now engaged in summoning witnesses, to testify under oath as to what they know relative to the charge of bargaining.

JEFFERSON'S MANUSCRIPTS. These manuscripts will shortly be published. They will make 3 vols. of 500 pages each, accompanied by a portrait of the author and a fac simile of the original draft of the Declaration of Independence.

ITEMS.

Judge James, of S. Carolina, has been impeached and removed from office on account of habitual intemperance. He made a very affecting speech on the occasion, which has been published.

The following gentlemen have been nominated as administration electors of President in Indiana:—viz. Gen. Joseph Orr, Hon. John Watts, Gen. Joseph Bartholemew, Hon. Isaac Montgomery and Rev. James Armstrong.—The Presidents, Madison and Monroe, it is said, have consented to be voted for as candidates for Electors in Virginia in favor of Mr. Adams.

One hundred and twenty persons were massacred in the streets in Paris, in November last.

The N. Y. Legislature has passed resolutions, only three dissenting votes in the House and two in the Senate, instructing the Senators and Representatives from that State in Congress to use their influence to increase the Tariff on Foreign Woollens, &c. with a view to encourage the American Manufacturer.

Mr. Niles of Baltimore thinks that the bill lately reported by the committee on manufactures in Congress, ought to be entitled—"An Act to prohibit the manufacture of woollen goods and the raising of sheep in the U. States."

War Declared! His Majesty, the King of the Netherlands has ordered a war of extermination to be waged against all the RABBITs in Holland, on account of the injury they have done to the dykes.

A new paper is about to be established in Washington called, "*We the people*."

Mr. Webster has returned to Washington, considerably improved in his health, and has taken his seat in the Senate of the United States.

The Legislature of Massachusetts, by a vote of 225 to 25, have passed a resolve expressing their full confidence in the talents, patriotism, &c. of President Adams, and their hope and expectation that he will be re-elected.

The Boston Recorder says—"A person in Boston advertises two pews in the Rev. Mr. Dean's Meeting-house, one in Rev. Mr. Ballou's and one in the Rev. Mr. Ware's, all of which will be sold cheap for cash or exchanged for lottery tickets." It is said that this pew holder is one of Dr. Beecher's late converts who having embraced orthodoxy, and renounced liberal christianity, is desirous of entering into lottery speculation—or any other gambling.

RECIPE. How to read a paper with a clear conscience:—Pay for it.

CONGRESSIONAL.

INTERNAL IMPROVEMENTS.

On motion of Mr. M'Duffie, the Committee then took up the bill making appropriations for internal improvement.

Mr. Sprague moved to amend the bill by increasing the appropriation for removing obstructions at Lovejoy's Narrows, from \$2,500 to \$3,500.

Mr. S. said, that the Kennebec river, at this place was narrow and rapid; and in the centre of the current were two rocks, one rising above, and the other lying just below, the surface of the water. The force of the current propelled vessels directly upon these rocks, and of course they could be passed only when the wind was strong enough, and in the right direction, to command the vessel and control the current. For this they frequently had to wait, and sometimes in considerable numbers, for several days. The last Congress, upon the recommendation of the Committee of Commerce, made an appropriation for removing one of these rocks. That appropriation was found insufficient.—The secretary of War had recommended an additional appropriation of \$2,500 for that object, which sum the committee of Ways and Means, of which he (Mr. S.) had the honor to be a member, had reported in this bill. But it was essentially necessary that the other rock, called "sunken rock," and which is comparatively small, should also be removed, and the expense would not exceed one thousand dollars, if done at the same time with the first; for the workmen, with all their tools and apparatus, being upon the spot, the expense of commencing a new undertaking would be saved. Considerations of expediency and economy dictated the removal of both obstacles at the same time, Mr. S. said, that there was no work mentioned in this bill, nor any other which had come under his observation, which was so important, compared with the expense, as that which was advocated. The annual loss, by detention of vessels merely, to say nothing of the injuries frequently sustained by their striking upon these rocks, was equal to the whole expense of removing these obstructions. This subject had been under the consideration of the Committee of Commerce at the present session; and he was authorized by the Chairman of that Committee to state, that the present motion received their sanction and approbation. Mr. S. said, he did not intend to discuss the subject, but merely to make such a statement that the facts might be clearly understood.

Mr. Bassett said he was opposed to the Southern States being taxed to remove obstructions in a river in which the citizens of Maine were only interested.

Mr. Sprague said the gentleman from Virginia, (Mr. Bassett), had misunderstood him. He had not said that the annual saving to his constituents would be equal to the expense of removing the obstacles in this navigation. He had not mentioned his own constituents. The place where this work was to be accomplished, was not within his district. His constituents would be benefited, it was true, but it would be in common with other portions of his own State, and with the citizens of other States.

The gentleman is in error in supposing the advantages of this improvement to be entirely local. Vessels resort to this river from various portions of our country and trade is carried on from them, not only to almost every part of the United States, but to the West Indies and other foreign places. There are now more than thirty thousand tons of shipping owned in the river Kennebec, and it is fast increasing. That river penetrates the centre of one State, and traverses one of the most fertile portions of it; our permanent seat of government has been established upon its banks, and a road has been commenced, and will, I trust, soon be completed, from its head waters to the city of Quebec. Sir, I repeat that the work which I advocate, is, in proportion to the expense, beyond comparison more important than any improvement for navigation proposed in this bill. The bill proposes to expend more than \$33,000, in addition to large appropriations heretofore made, for the improvement of harbors upon the Lakes Erie and Ontario; and the whole amount of shipping on both of those Lakes is not equal to the one half of the tonnage owned in the Kennebec river. Yet the gentleman from Virginia has quietly kept his seat, without rising to offer a syllable of objection to either of these expenditures. But when I ask this small sum, the gentleman objects that it will take the money of Virginia and other States to be expended in Maine. And is not the money of Maine taken by the other appropriations of this bill? Has she not been taxed her full proportion for the expenditures heretofore made for similar objects? And what has been done for that State? Owning one eighth of the whole tonnage of the United States, with an expanded coast of three hundred miles in extent, and bordering for a still greater distance upon the British provinces, where difficulties have already arisen out of the unsettled question of our North Eastern Boundary, and still greater evils apprehended, what have you done for her defence and protection? While millions upon millions have been expended in fortifying other portions of our country, and while immense sums have been sunk in the works at the Rip Raps, in the vicinity of that gentleman's (Mr. Bassett's) constituents, you have devoted not a dollar to Maine. And you now have, I believe, only four guns mounted in the whole State; not sufficient to keep off any privateer or pirate that might be fitted out at Halifax! Sir, I cannot believe that the small pittance now asked will be refused, and I will not detain you by any further remarks.

Mr. Bassett said he had said "no," to every one of the items.

The question was then taken on the motion of Mr. Sprague—Ayes 71, Noes 52. So the amendment was agreed to.

Mode of doing business in Congress.—If any one wishes to know the usual course of business in either House of Congress, let him read the following:

At twelve o'clock or a few minutes in anticipation of that precise point of time, the Speaker goes behind the Clerk's desk, and gives a slight rap on the desk, at which all persons then present in the hall, uncover their heads. The chaplain then ascends to the Speaker's chair, and repeats his daily prayer, which service ordinarily occupies about two minutes. The Speaker then takes the Chair, and the members return to the employment which has been interrupted by the recurrence of the morning devotion. This employment is the writing of letters, each member at his own desk, or directing per mail, to whomsoever he pleases to distinguish with this mark of his respect, packages, previously sealed up by the pages of the House, containing public documents, and laid upon the members' desks respectively. The journal of the preceding day is read; the Speaker announces that petitions or memorials are in order, and calls over the states, beginning at Maine, the members from each rising in their respective places as the states are called, if they have any papers to offer. These petitions and memorials are seldom read,—the member presenting them moving that the reading be dispensed with and the paper, whatever it be, referred to the proper standing committee. The motion is immediately announced by the Speaker, who also, without asking for a vote, declares the paper to be so referred, &c.

During the transaction of the business, as we have stated it, no one appears to pay the slightest attention to what is passing, but the Speaker, the clerk and the member immediately concerned in the presentation of a petition or report. The rest are busy in sealing up and directing their favors, as aforesaid, or in reading newspapers. The immense number of these packages, the display of letters and newspapers which each member's desk affords, and the constant moving and removing of them by the boys in attendance, give to this superb hall an appearance not altogether unlike the packing room of a newspaper establishment, or the folding and stitching apartment of a book-binder. This description, it will be perceived, is that of the House of Representatives. The hall of the Senate presents a scene not exactly the same, nor so extensive, but not so dissimilar as to require a separate notice.—*Boston Cour.*

SOLEMN WARNING to those who build Methodist Meeting-Houses. During the heavy gust of Saturday evening last, we understand, the Methodist Meeting-House in Middletown, in this county, was levelled to the ground.—Such was the violence of the wind that some of the heavy timbers were carried a considerable distance.—[Conn. pa.]

Will *Zion's Herald* please to notice this judgment?

DISTRESSING OCCURRENCE. A melancholy accident occurred near Otter's Creek, Mich. Ter. below the river Raisin, in consequence of the rise of the water, during the gale on the 27th ult. A mother, with three children, and a young woman, endeavored to make their escape from a house which was surrounded by water and ice; but had not proceeded far when the mother discovered that two of her children were left behind. She returned to save them, and perished in the attempt. The young woman then proceeded to another house, which was also surrounded by water, and placed the children on a ladder; but exhausted with cold and fatigue, one fell off and was drowned. She then placed the other two in an oven, and succeeded in climbing the roof, and was enabled thereby to save herself. The two children in the oven, as those left behind in the house, died before morning.—*West. Adv.*

FIRE IN NEW-ORLEANS. By the ship Russell, Capt. Fosdick, from New-Orleans, intelligence has been brought that a fire took place in that city on the 2d inst. at about 10 o'clock of the evening, in a dry goods store, on the Levee, next to Government House, by which much property was destroyed. The flames were not long in communicating to the Government House, on one side, and to the range of buildings below, all of which were burnt down as far as Peter-street—including the fine large edifice on the corner of St. Peter-street, and the levee, belonging to Madame Castillon. The loss by this fire is immense. The State, and Mr. Pentalbert, are said to be the greatest sufferers, the State having lost much the largest amount. The wind was light and from the South, and owing to that the shipping in port received no damage; but besides the Government House, the City Library, and the new Civil Order and Code of Practice, with the exception of about fifty copies, were destroyed.

The archives of the State, and the books and papers of the Treasurer's office, and of both Houses of the Legislature, were, by good fortune mostly saved. We have not learned the amount at which the damage is estimated.—*N. York Telegraph.*

TO CORRESPONDENTS.

It was our wish to have given J. W. H. and "Sincerity" a place this week, but are compelled to withhold them until our next.

MARRIED.

In Washington, D. C. John J. Ambler, Esq. to Elizabeth, daughter of Hon. James Barbours, Secretary of War.

In Boston, by Rev. Paul Dean, Mr. Samuel Hardwick to Miss Mary M. Beath.—By Rev. S. Streeter, Mr. Benjamin Abbot to Miss Olivia Welsh.

In Portland, by Rev. Mr. Bisbe, Capt. Benjamin Larabee, Jr. to Miss Sophronia Gould.

DIED.

In Hallowell, on Friday morning last, EZEKIEL GOODALE, aged 47. On the morning of his death, being in usual health, he was taken in an apoplectic fit and suddenly expired. Mr. Goodale was very extensively known to the public as having carried on many years the printing and book-selling business. His establishment was the largest in the State. From an humble beginning he arose, by means of great industry and economy, to opulence, and in his death the town of H. has lost one of its most active and respectable citizens.

THE CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE,

Is a Universalist Newspaper,

PUBLISHED EVERY FRIDAY

In Gardiner, by

P. SHELDON,

AND EDITED BY

WILLIAM A. DEWE,

Of Augusta, Me.

It is very handsomely printed on a fine super-royal sheet (of the size of newspapers in general) and is afforded to subscribers for \$1 in advance, or within three months from the time of subscription.

It is the largest Universalist paper in the U. S. and considering the quantity of matter it contains and the labor expended upon it both by the publisher and editor, is decidedly the cheapest in consequence.

Orders from a distance will be thankfully received, and promptly attended to.

TIMBER LANDS. According to the provisions of the Resolve of the State of Maine, making appropriations for Public Buildings on the use of the State, the following TOWNSHIPS and parts of Townships of Land will be sold by Public Auction to the highest bidder, subject to the reservation of 1000 acres in each township for the future appropriation of the Legislature to the use of such town, to wit:

Township No. 2, in the 2d range of Townships north of the Buxton Kennebec Purchase and west of Moosehead Lake, 25,568 acres.

Township A in 13th range of Townships west of the Monument, 25,000 acres.

Township No. 2, in 13th range, do. 25,000 acres.

Township A in 14th range of Townships, 10,364 acres.

According to the survey and plan made by Joseph Norris.

The west half of Township No. 3, 3d range, west of the Monument, 11,169 acres.

The north half of Township No. 1, 6th range, 11,492 acres.

Township No. 3, in 7th range, do. 25,565 acres.

According to Norris & M'Duffie's plan.

Township No. 5, in 4th range of Townships west of the Monument, 25,000 acres.

Township No. 6 in 7th range, do. 25,000 acres.

According to Joseph and J. C. Norris's plan.

Township No. 1, in 11th range of Townships west of the Monument, 25,000 acres.

Township B, in same range, do. 26,738 acres.

According to Joseph Norris's plan.

These Townships are represented as possessing valuable Pine Timber and are worthy the attention of all who may wish to secure to themselves valuable lots of pine timber and land capable of sustaining a dense population after the timber shall have been taken off.

The terms of payment are one fifth cash at the time of sale, the residue to be secured by the Note of the purchaser with two or more satisfactory sureties, payable in four equal annual payments with interest annually.

The four Townships first herein named will be sold at Palmer's Hotel, opposite the Court House in Augusta, on THURSDAY the 10th day of July next, at 10 o'clock A. M.; and the remaining Townships and parts of Townships at Chick's Hotel in Bangor, on MONDAY the 14th day of July next, commencing at 10 o'clock A. M.

J. M. IRISH, Land Agent.

Portland, Feb. 17, 1828.

DISTRICT OF MAINE, &c.

BEFORE ME, the undersigned, one of the Justices of the Peace for the District of Maine, in the year of our Lord one thousand eight hundred and twenty-eight, and the Fifty-second year of the Independence of the United States of America, Mr. SAMUEL CLARK, of the District of Maine, has deposited in this Office, the title of a book, the right whereof he claims as Proprietor, in the words following, viz:

"The American Oration. Selected chiefly from American authors; for the use of schools and private families. By Samuel Clark. Printed at the Intelligencer Office, 1828."

I, conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to an act, entitled, "An Act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

J. MUSSEY, Clerk of the D. C. of Maine.

A true copy as of record.

Attest: J. MUSSEY, Clerk D. C. M.

MAINE REGISTER and U. S. CALENDAR

for 1828, just published and for sale at the Gardiner Bookstore.

Feb. 2.

POETRY.

The following beautiful Hymn composed by CHARLES SPRAGUE, Esq. of Boston, was sung at the late dedication of a new Unitarian Church in that city.

DEDICATION HYMN.

God of wisdom, God of might,
Father! dearest name of all,
Bow thy throne and bless our rite;
To thy children on thee call.
Glorious ONE! look down from heaven,
Warm each heart and wake each vow,
Unto thee this House is given,
With thy presence fill it now.

Fill it now! on every soul
Shed the incense of thy grace,
While our anthem-choirs roll
Round the consecrated place:
While thy holy page we read,
While the prayers thou lov'st ascend,
While thy cause thy servants plead,
Fill this House, our God, our Friend.

Fill it now!—O fill it long!
So when death shall call us home,
Still to Thee, in many a tongue,
May our children's children come.
Bless them, Father, long and late,
Blot their sins, their sorrows dry;
Make this place to them the gate,
Leading to thy courts on high.
There, when time shall be no more,
When the feuds of earth are past,
May the tribes of every shore
Congregate in peace at last.
Then to Thee, thou ONE all wise,
Shall the gathered millions sing,
Till the arches of the skies
With their halcyon ring.

[From Kennedy's "Fifteen Fancies."] **MY MOTHER.**

At last, O my mother! thou sleepest!
At last, thy poor heart is still;
No longer, dear mother, thou keepest
A watch in a world of ill.
Though I feel of all love forsaken,
When time is no longer near;
Yet I thank my God, who has taken
Thee hence, and I shed no tear.

I smile with a sorrowful gladness,
While I think thou never more
Shalt drink from the black cup of sadness,
Which through thy whole life ran o'er,
When a hard lot pressed thee sore.
O little had I seen thee,
Had I known that thou, best and dearest!
Durst a lighter portion share.

But as I were we're another
On earth more gentle and kind,
So none, my own dove-hearted mother!
Durst a heavier burden find.
Yet it woke no voice of complaining,
Nor changed thy passive air;
At a time, when to image thy pining,
Was more than I well could bear.

There need no whisper of duty
To summon me to thy side;
To dwell near thy soul-stilling beauty,
Was a rapture and a pride.
Often now, when peace is given,
With visions of thine art and far,
The thought that thou art in heaven,
Doth thy son's dark bosom cheer.

A thousand would call the spot dreary
Where thou hast taken a long repose;
But a rude couch is sweet to the weary,
And a frame that suffering knows.
I never rejoiced more sincerely
Than at thy funeral hour,
Assured that the one I loved dearly,
Was beyond affliction's power.

MISCELLANEOUS.

[From the Connecticut Herald.]

CAPITAL PUNISHMENTS.....NO. V.

Concluded.

God says, "to ME belongeth vengeance and recompence." "I kill, and I make alive." To reward obedience, to punish sins, and to give or take away life, is the sceptre of God's kingdom.

The primary ends and designs of civil governments, are the protection of the people's rights, and the promotion of their happiness. And civil government rightly established and administered, might become an inestimable blessing to mankind. We have already made great improvements in the science of civil government. But something remains to be done. We have yet remaining, some servile customs, concerning civil oaths and slavery, which have descended to us from tyrannical governments. We have some superstitious prejudices in favor of capital punishments, derived from the penal laws of Moses (that were abolished at the commencement of the gospel dispensation) which ought to be eradicated.

To effect this, we should resort to the first principles of the christian religion, and of civil government, and restore them to their divine authority, and real importance!

I do not mean to advocate the impunity of any crime whatever. I only wish that civil punishments may be so regulated, adapted, and proportioned to crimes, as to insure to the offender and to the public, the greatest possible benefit. I most humbly and sincerely wish, that the supreme legislature in this enlightened country, would begin the reformation, by rescuing our penal codes from any future stain of human blood. By discontinuing the precedents that have been introduced into them by ignorance or superstition, either foreign or domestic. By repealing all the sanguinary statutes for taking away life, or mutilating the body. And by substituting others with penalties more proportionate to the crimes, more adapted to our advanced state of liberty and civilization, and better calculated to answer the true, and primary ends of all civil punishment. By so doing, they would prevent, at least with us, any future violation of God's prerogative of life and death; and secure to us our invaluable and unalienable probationary rights. They would greatly serve the cause of bleeding humanity, and contribute more towards reforming our morals, meliorating the state of society, than all the capital punishments that ever have been inflicted in our country.

To conclude—If all Adam's race are born helpless, and are equally dependent on their predecessors for support and protection—If a man cannot, rightfully, destroy his own life, nor transfer to another

person a right to take it from him—If a delegated person cannot have more right than all his constituents—If, by increasing the number of agents, the right of performing an act is not increased, but only the power, facility or impunity of performing it!—If the jurisdiction of the civil magistrate extends only to things of a civil nature—If God is able without the officiousness of man, to vindicate the honor of his own law, and will not suffer one jot or tittle of it to pass, till all be fulfilled—If the infliction of a capital punishment beyond the demerits of the crime, must be considered as the shedding of innocent blood—If the sixth commandment, "Thou shalt not kill," requires the preservation, and forbids the taking away of our own life, or the lives of others—If this moral command is binding on the whole human race—If it had no exception, or proviso, annexed to it when it was given by God; and if men have no right to correct or alter his laws—If the punishment which God inflicted on Cain was more effectual and beneficial than a capital punishment would have been—If God set a mark on Cain to preserve his life, and denounced an awful doom on any person or persons who should take away the life of the murderer—If a mother may not exonerate herself from the charge of her troublesome, and, oftentimes, refractory offspring, by destroying it—If a father may only correct in mercy, but not extirpate his child—If the most ravenous beasts of the forest can teach us, by their example, to refrain from shedding the blood of our own species—If more innocent blood hath been shed by public tribunals than by private malice—If all these are solemn truths, I think we may fairly conclude, that it is high time for the civil magistrate to discontinue the use of such a destructive weapon, and to adopt suitable substitutes. Lest under pretence of punishing a civil crime—a trespass of one man against another—or under pretence of assisting the Almighty in vindicating the honor of his law; they should continue to slay the righteous with the wicked; and bring upon this enlightened generation the guilt of all the righteous blood that hath been shed upon the earth!

JOHN RANDOLPH.

No man is more fanatic in his exterior than Mr. R. No man assumes more to be a mannerist. With a figure and general character of aspect strikingly peculiar, he seems to pride himself in the notoriety which the singularity of his appearance gives him. Hence he often appears for a whole session in clothing out of all fashion, and which serves to make him an universal mark. Describe John Randolph's dress and figure to a stranger, and he could not be at a moment's loss in recognising him from the Gallery of the House of Representatives. So completely sui generis does his fantastic apparel render him.

Last year Mr. Randolph assumed a character of conduct and exterior entirely the reverse of that which marked him during the previous session. He wore clothes similar in most respects to those around him—a blue body coat, and vest and pantaloons of the same color, grey stockings and shoes, constituted his uniform dress. He then moved leisurely about the Senate, took little or no apparent interest in what passed, and specially disappointed a number of ladies, who attended in the lobby of the Senate, anticipating a speech from him on the Bankrupt Bill. As if in scorn of what was passing around him, he held his peace. What was still more remarkable, was his punctilious civility to some of those very persons upon whom he had poured out his severity the previous year. I particularly remember to have seen him meet and shake the hand of Mr. Chambers, of Maryland, with great apparent cordiality—of whom, during the former year, he had been known to express himself most contemptuously. He opened his mouth but twice in the whole session. Once upon the bill to increase the salary of the Post Master General, and on the last night of the session, upon a proposition to amend the bill for the gradual increase of the Navy. On the latter occasion there was a numerous audience, and he was quite happy in the few remarks which he saw fit to make. From his long silence, this speech, although in no way very important, excited much attention.

This year he has assumed another character, and in a truly theatrical style, with the part has also changed the costume. His dress is now quite striking—his conduct is not less so. He wears a full suit of very light drab, consisting of a long coat ranging in its cut between a surcoat and a box coat, with a standing collar, which reaches almost to the top of his ears, and nearly closes in front around his chin—giving to his head the appearance of an acorn, set in its cup—his small clothes are of the same materials, and his white topped boots, kept in a high state of polish, are armed with shining spurs. He always enters the House with his riding whip in his hand, nor have I seen him without it during the whole session. He always sits, as is indeed the general custom, with his hat on, and I do not recollect that he has once taken off his gloves. So that his appearance is at all times that of a Jockey ready to mount a race-horse, or of some messenger extraordinary, waiting for despatches, and prepared to furnish blood and bone at the rate of fifteen miles an hour, as soon as the seal should be put to the packages to be entrusted to his care.

His person has often been described; but as I am writing of him, I will give you

a slight outline of his appearance. He is at least six feet high, not well made, with a striking peculiarity in his conformation his legs being proportionably much longer than the upper portion of his body, so that when sitting he gives no idea of his real height. His head is small, and his hair parted in the middle, is combed smoothly down each side. His face is lank, wrinkled and sallow; his eyes small and twinkling, capable however of much varied expression, when accompanying with their rapid flashes his words while engaged in debate. His voice is clear, high and thin, and its sounds may be likened to a gentle kind of screaming. Perhaps the singing of *Velluti* would be a better comparison.

New-York pap.

[From the Boston Spectator.]

WINTER EVENINGS.

In a winter evening, when the carriage, noise and business of the day, have ceased in a measure to disturb the pavements or occupy the mind how sweet to sit down among those you love, and to cheat time with his hours in the domestic circle of one's fireside. The book or delight of conversation, the tracing of the landscape of past years, or the sketch of what may be in the hidden future—the blessing of the present, or the sorrows which do or may exist, sweep away the moments of existence, leaving no slimy track of illspent hours in our path. 'Home, sweet home' is never so dear as when the storm beats upon the casements without and domestic happiness sits in her quiet within. And even when the tongue has grown tired in telling of affection and of confidence, to take an author and from him to glean the thoughts of genius, the facts of history, or the dream of poesy, affords a double delight in the consciousness which watches our pillow, that we have devoted our time not to the idle kennel of dissipation, but to hours which have made us more wise, more happy, and more worthy of the great end of existence. No time, not even the delights of spring, the charms of summer, or the rich season of glowing, yet fading autumn can arouse the spirit of contented happiness, like that of a winter's eve. There is joy in the blazing faggot—hope in the expiring ember, and bliss in the fond look of those who are around you with their united looks of love.—Do you not remember your young evening hours, when the story went round, thrilling with its intensity, and alarming with its fiction? Though the hair then was stiff with horror, have you since regretted that your fancy was aroused? In after years, when you have frequented the ball, and figured at a party, where any hours there passed in that stilly tranquility, that luxury of soul which marked and blessed the domestic winter's fireside? Oh no—it is vain to believe that in the hubbub of a fashionable coterie—in the hurly burly of a dance, or in the noisy laugh or fictitious grief of a Theatre, the calm enjoyments, the real bliss of a stilly winter's evening home are to be found. The one is the calm, still lake, upon the bosom of which the moon's soft ray is sleeping, and the stars burying themselves in its depths; and the other is the ocean, with the sun and cloud and tempest tearing its bosom into billows, and on which the bark of existence rocks until its timbers are cracked and its downward course hastened with the swiftness of destruction. With one friend, together with the friend of your bosom, the pledges of your affection, the stories of literature and the scene of having discharged your duties to God and to man around you, no earthly heaven can compete with a winter's eve at your own fireside. Thither comes no envious opponent of your hopes—there no narrow minded jealousy intrudes—by its cheerful blaze, no slandering face is seen—but all that earth can give—all that may have your way to a hereafter heaven, are spread before you in simple, unsophisticated luxuriance and from their enjoyment you haste to the lowly pillow of an unviolated conscience, and awaken to the cares of life, as a christian would front the fears of a holy martyrdom. Let poets sing of the sweets and flowers of spring, and depreciate the horrors of winter; give me, in the stead of the balmy zephyrs, and the running brooks, the quiet peace and pleasures of a winter's evening fireside. Let one but turn to his younger days, when the affection of a mother, and the attentions of fond sisters, strewed, not the green and evanescent flowers of a short lived summer, but the everlasting coral diadems of a deathless attachment in his path, and among the dearest pledges, among the sweetest hours which have glided the days of boyhood, he will reckon the winter's evening fireside. Let him call up whatever of poetic or classic lore, which the opportunities of life may have afforded him, and still he will trace those best remembered, as obtained from those hours, when unknown to the disposition of a world, he gathered from the classic page, thoughts which make him what he is in virtue, and taught him what he should be, in order to be wise, virtuous, and happy.

There is a richness in the sketch of a parlor, where the father instils into the minds of his loved ones, the maxims of morality and mind, and where the mother in the kiss and 'good night,' sends the child to prayers and repose. When that father shall be no more, and that mother have ceased her ministering angelic duties upon earth, the memory of these winter evening hours will come over us like the soft breeze from Eden, and the gaily and outward semblance of other pleasures will yield to their bland influence, and tumultuous pas-

sion, and fashionable frolic will seem to memory like the tinsel upon a dagger which smote us. But on the other hand, those evening hours will long be remembered, as the parched traveller on the desert calls to mind the jessamine cottage, and rippled stream, round which his infancy once sported, and which now are twice dear from the contrast of what his situation now is and what it then was.

ICHABOD.

ANALYTICAL READER.

PUBLISHED BY S. C. STEVENS, Dover, N. H.—Price 25 cents single, \$2 40 per dozen. It is used in most of the Schools and Academies in that vicinity. After the first day of November, it is to be used in each public school in the town of Portsmouth, by order of the School Committee.

The following is a notice of the Analytical Reader, in the American Journal of Education, August 1827: "The first Edition of this meritorious work was mentioned in our first volume, page 318. The present Edition is rendered still more acceptable by revision, and by greater neatness of execution. The plan of this work is of so useful a character, that we hope teachers will avail themselves of a perusal of it, so as to conduct their Reading Lessons on the examples. We know of no course so well suited to make children thoroughly acquainted with the words of their own language; or to impart the advantages of correct, forcible, and appropriate expression."

From Asa E. Foster, A. B. Preceptor of Gilmanton Academy.

Gilmanton, Aug. 1, 1827.
Mr. S. C. Stevens, Sir,—Having for a short time used the Analytical Reader, I have formed a high opinion of its merits, as a school book. The selection of such pieces as are interesting to children, and favorable to morals, the definition of words not thoroughly understood are furnished in proper places, and at the time when likely to be most deeply impressed on the mind; but its most valuable peculiarity I conceive to consist in calling into exercise, at the same recitation, the several faculties of the mind and thereby improving each in due proportion, and in awakening a variety of thoughts at the same time, interesting and essential to improvement.

Yours, respectfully, A. E. FOSTER.
It is also recommended by the following gentlemen: Rev. Mr. Barnburgh, Rector of St. John's Church, Portsmouth; Rev. Stephen Farley, A. M. Preceptor of Atkinson Academy, N. H.; Rev. Henry Wilbur, A. M. Author of the Bible Class Text Book, Reference Bible, &c.; I. W. Bourne, A. M. Principal of the Academy, Dover, N. H.; Hon. Asahel Ware, Judge of U. S. District Court, for Maine; Hon. Levi Woodbury, Senator in Congress, and late Governor of N. Hampshire; Rev. Mr. D. Professor in Dartmouth College; Rev. Thomas Upham, A. M. Professor of Moral Philosophy, &c. in Bowdoin College; Rev. Dr. Tyler, President of Dartmouth College.

* * The Second Edition consisted of 4000 copies, and was published on the first day of January last; but a few hundred now remain of the edition. The rapid sale of two large editions in about one year and a half, speaks volumes in its praise.

For sale by H. Spaulding, Augusta; C. Spaulding, Hallowell; Wm. Hastings, Waterville; H. Hyde, Bath; William Hyde, Pearson, Little & Robinson, Portland; C. Plummer, Bangor; Putnam & B. Saco; and J. K. Remick, Kennebec, in Maine.

School Committees, Teachers, &c. are respectfully requested to examine this work.

For sale by the dozen or single at the GARDINER BOOK-STORE.

Gardiner, Oct. 26.

BOOKS, STATIONARY, AND PAPER HANGINGS.

CONSTANTLY FOR SALE BY P. S. SHELTON, AT THE GARDINER BOOKSTORE.

A COMPLETE assortment of SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping PAPER, of the most superior quality, and a complete assortment of ROOM PERS, from 20 cents, to 150 cents per roll. A great variety of Rodgers', and other fine CUTLERY, Quills by the M. very cheap. SLATES per dozen, do. Combs, Mathematical Instruments, Scales, &c. &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices. Gardiner, January 5.

THE PROTECTION INSURANCE COMPANY, OF HARTFORD, Connecticut, offers to insure Houses, Stores, Mills, Factories, Barns, and the contents of each, together with every other similar species of property.

AGAINST LOSS OR DAMAGE BY FIRE.

The rates of premium offered, are as low as those of any other similar institution, and every man has now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting their business, and in the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.

GEO. EVANS, Agent.

Gardiner, Jan. 5, 1827.

ETNA INSURANCE COMPANY.

J. D. ROBINSON, AGENT for the ETNA INSURANCE COMPANY, of Hartford, Connecticut, offers to insure

HOUSES, STORES, MILLS, FACTORIES, BARNs, and their contents, against loss or damage by

FIRE.

The rates of premium are as low as those of any other similar institution, and the adjusting and payment of LOSSES, as prompt and liberal.

For terms of Insurance, application may be made to the above AGENT, who is authorized to issue policies to applicants without delay.

Gardiner, May 25, 1827.

CHRISTIAN VISITANT—Bound. During the publication of the Visitant for the last year, the Editor had a number of extra volumes printed at his own expense and responsibility. He has been at the farther expense of having them neatly bound, and offers them for sale at the moderate price of 36 cents per volume, half bound with morocco backs and corners gilt, or 62 1-2 cents full bound.

He has also a very few sets of Volumes 1 and 2, handsomely bound together, making a book of nearly 300 pages. These he will sell for one dollar each, full bound.

As the sale of these volumes is all that can afford the Editor any compensation for the time, labor and money he has expended in publishing the Visitant, he hopes to realize a little from the liberality of the friends of the work.

N. B. If there are any subscribers who have not received all their numbers, they shall be supplied with a volume bound, by their paying for the binding, on application to the Editor.

CHEAP ROOM PAPERS.

A NEW supply of low priced Room Papers, just received and for sale at the GARDINER BOOKSTORE.

JUST published by DORR & HOWLAND of Hallowell, and for sale by GLAZIER & CO. edition of the

COLUMBIAN CLASS-BOOK;

consisting of Geographical, Historical and Biographical Extracts, compiled from authentic sources, and arranged on a plan different from any thing heretofore offered to the public. Particularly designed for the use of schools. By A. T. Lowe, M. D.

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